HIDDEN THINGS

Made manifest by the

LIGHT;

In a plain Distinction between *CONDEMNATION* and *TEMPTATION.*

Wherein is shewed how the righteous LAW of God is ministred upon the transgressor, and how it is to be by all received and continued under, through it, as a Schoolmaster to come to Christ, by him to have the sin done away for ever.

Also of Temptation, what it is, and how it may be known and discerned from Condemnation, that out of Temptation Man may be delivered and kept with the Light of Christ, who was tempted and did overcome.

With a direction to them who profess the knowledge of the truth, and live not in the power of God, that they may know the entrance within the Vail, where the Temptations are overcome, and where the foolish Virgins cannot enter.

Given forth for such who say they see, and yet their sin remaineth; and may be serviceable to such who can hear and understand the things of God, that those who are yet blinde may no longer put darkness for light, and light for darkness, as it is written,

Bring forth the blind people that have eyes, and the deaf that have ears: Let all the Nations be gathered together, and let the people be assembled; who among them can declare this, and shew his former things? Let them bring forth their witness that they may be justified, or let them hear and say it is truth, Isa.43.8,9.

By a member of the Church and body of Christ, for whose sake I suffer bonds in the Common Goal and House of Correction at *Winchester*, where my *Name* is written, *Humphrey Smith.*

LONDON, Printed for *Thomas Simmons* at the Bull and Mouth neer *Aldersgate* 1658.

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[illegible] Nation [illegible] that [illegible] they may be justified, [illegible] and [illegible]

[illegible] of Christ, for whom [illegible] God and [illegible] of Christ [illegible] my [illegible]

LONDON, Printed for [illegible] at the Bull and Mouth near [illegible] 1658.

Hidden things made manifest by the Light in a plain distinction between *Condemnation* & *Temptation*.

Concerning the Ministration of Condemnation.

THE World being set in mans heart, and sin being in the world before the promise was made, which promise was before the Law, by which the sin is discovered; which sin was in the world before the promise, yet the promise was before the Law; and yet until the Law come, death reigns over that to which the promise is, and sinne separateth man from God, the which is not clearly seen until the Commandment (which is Light) is come, the ministration whereof is condemnation unto MAN, being found in the transgression; the which Ministration of Condemnation is to *pass over all*, having sinned; and when this commeth, it finds man in the death, and by it is sinne revived, whereby man comes to see a body of sin, which stands between him and God, so that he is afraid of the dreadful power of God, ministred forth through the law, to slay him that hath transgressed, the which some coming to see, or in the least measure to feel, calleth it a temptation because it maketh him sensible that condemnation belongeth to him, and that all his profession and building upon the promise in that which the promise was not unto; and seeing that if he lyeth down to receive this Ministration, that then all his profession and knowledge, zeal, wisdom and prayers, (which did arise out of that ground which was cursed by reason of the sinne that was in the world before either the promise, the profession, or the law) will be all ript up from him as filthy Rags, and that his

shame and nakedness must appear, as it's written, *Every mouth shall be stopped, and every one shall stand guilty before God, and no darkness nor shadow of death shall hide the workers of iniquity from the mighty hand of God, who brings them to judgement the hidden things of darkness, and rips open the secret of the heart, so that the most secret sins that ever was committed are clearly made manifest, and justly charged upon the head of the transgressor, who stands in enmity to God, who will wound the head of the transgressor, and plead in righteousness with him in whom the sin is found, though not made manifest until the time that the Law is come by which it is discovered.*

And this Ministration of Condemnation is not a temptation, though many call it so, who being blind, put darkness for light, and light for darkness; for that which sheweth man his sin, doth not tempt man to sin, but rather brings man in fear that he may not sin; for because of sin was the Law added; and the Law was given after much of the love, preservation, power, deliverances, and the wonders of the Lord had been seen, and it was given in the Wilderness where sometime there was want of bread and water, where was Serpents, Scorpions and many trials; where the figure of him who was to heal the wounded, and take away the sting of death, and save the life of man, was lifted up on high without them; the which figure or outward bodily appearance, was prepared by *Moses*: And Christ had a body prepared him, both wch the carnal eye might see, & the carnal mind contend about, (even as the Devil about the body of *Moses*) but the substance of the figure, Christ the Light, Gods power, being not received within, in the heart, and so sin (the transgression of the Law) remains within, and the figure or that which the natural eye did, or may see, was and is looked upon without; and that without doth not take away the sin within; and these knew not the ways of God who sinned, and at last loathed the Manna (calling it light bread) in the Wilderness, even there was the Law ministred; they whose eyes are open may read and understand.

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And where the Law was given forth, there was a Mount, or a high place of the earth, which then trembled by reason of the dreadful power of the Lord of Hosts; and beneath or under the Mount was the Seed and Israel of God which was to keep the Law and Life, [Read within and understand] and yet by reason of that which was hard upon the heart, there was a crying out with dread and horror, and fear, That the Lord might speak no more least they dye; and so that which is hard upon the heart, in the which by the Law (which is Light) sin is found, that is it which is afraid to receive the Law, and come near the darkness, and thunders, and tempests; and so, though many do talk of the Law (being a Schoolmaster to Christ) yet are they as much afraid to receive the Ministration of Condemnation, as their Fathers were, who might have boasted that they were the people of God, and his onely chosen flock, and that the Land of rest was promised to them, and that they had fed upon the passover, (and yet they perished before they came to that which was promised, who are left for an example) and they might have boasted and talked much of the goodness of God, and of his wonders, and of his presence being with them, and of their own experiences therein, and that therefore they were not to come under the Ministration of Condemnation, and fear, and horror, and trembling, and astonishment; and that they need not now to be afraid of God who had shewed them so much love and mercy: And many such things might they have pleaded as most professing people do now, who can talk of promises and deliverances, and of Christ and his merits, and Righteousness, and Justification, and Redemption, (finished without them) and especially of Ordinances, and their own experiences of the power of God, but are yet in their sins, having not received the thing promised, neither come to him who is the end of the Law, and maketh an end of sin, whom many satisfie their vain minds with talking of him with the same tongue that useth deceit, and professing him who is the end of the Law, but the

Law

Law they despise, holding the Truth of God in the unrighteous grounds, which by the mighty power of God, through the ministration of the Law, is to be shaken and removed, as it is written, *Sinai also was moved, and all Israel trembled, and Moses did fear and quake*, and once more will the Lord shake not onely the Earth, but the heavens also, and then shall the foundations of the hypocrites be overturned for ever.

For though the Name of God and Christ be professed, yet if *Moses* Law be despised, such dye without mercy; for the Law is to remove the iniquity which doth with-hold the mercy and the good things from man; and in the end of the Law is that received by wch the Law is fulfilled, wch is according to the Law & the Prophets; but there is none can come to that in the end of the Law, who refuse to come to the beginning of the Law, and despise the Ministration of Condemnation, and make a mock at trembling, or at least not knowing what it is, exceedingly to fear & quake, being not in the least sensible what that is which must be shaken and removed before the the thing promised be obtained; for a promise may be made long before the thing promised be given or obtained; for a promise was made unto *Abraham* and his seed, and yet it is written of him and many more, that they dyed having not obtained the promises; and he that made the promise was before the sin, who ministred forth the Law to discover the sinner through the ministration whereof, and by obedience thereunto, that cometh to be received which taketh away the sin, in which all the promises are received.

And so all that come to receive the thing promised, they receive that which is the end of the Law, and was before the sin, in which there is no sin, by which sin is finished, and him received in whose mouth there is found no guile; who bringeth his to be as he is in this present world, being made the righteousness of God through him, having the righteousness of the Law fulfilled in them, by him who is the end of the Law dwelling in them, in whom also his Power worketh mightily, which is more then to talk

of

the Law being fulfilled without them; for many such are neither come to that which fulfils the Law, neither yet to the Law it self, and such are hating, reviling, backbiting, opposing, and many ways persecuting those who witnesse the Law fulfilled in them, even as *Saul* who was bred up at the feet of *Gamaliel*, and knew that of the Law which was written without, and walked blamelesse according to the righteousnes thereof, and yet knew not that which gave forth the law, but persecuted him by whom the Law should be fulfilled, Whose dreadful power smote him down, and a blindnes came upon that great professor who had profited much in that Religion above many of his equals: And to that power which struck him blind did he then bow, and became obedient, and afterwards said, *When the commandment came, sin revived, and I dyed*: And so that was struck blinde, and is to be blinded, which professed the Law before it come, and increased in that knowledge without the life, and knew not that by which the Law should be fulfilled: Therefore that which sees, must be blind; and that which is blind is to see. And this revelation and heavenly vision he did not then call a Temptation, nor a Delusion: Neither did he despise that which struck him blind, and let him see a body of sin, and came to cut him down because of the sin, but cryed out of his wretchednesse, and accounted all as dross and dung; and unto this he was obedient, and this he loved, and did not say of it, That it was not able to save him from sinne, the which before did prick for sinne, though against that which prickt he had strived, (which was in him) and it was said unto him, *It is hard for thee to kick against the pricks.*

And so that which striveth and kicketh against that which pricketh at the heart, is that by which the heart is hardened; for the word is hid in the heart, which word is sharp as a sword; which word being preached, some were pricked to the heart (others cut to the heart) so that many cryed out, *Men and Brethren, What shall we do to be saved?* and so the word being nigh in which God is striving with man, even piercing the hearts of many, that some in secret have been ready to cry out and say, What shall I do to be saved? and yet being

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ing not truly ſenſible what it is in them which did prick and pierce through the heart, and let them ſee themſelves out of Gods Covenant, therefore have they ſtrove againſt it, and called this a Temptation which was the powerful operation of God by the light of his ſon in the heart, calling to repentance, the which they have called a temptation of the Devil (eſteeming it ſo to be) which is moſt horrible blaſphemy and reſiſting of the ſpirit, and refuſing to turn to him that ſmiteth: And this is the blindneſs of them who know not God, who by the light of his ſon doth knock at the door of the heart, to miniſter forth the Law, to judge and condemn, and break the hardneſs, that in the broken heart his Word of life might be received, and his power made known, to the confounding of that which kept that in bondage (under the tranſgreſſion) which was given into man before the tranſgreſſion was, out of which tranſgreſſion there is no coming, but by and through the miniſtration of Condemnation, which doth it diſcover in the ground of it, through which there is a coming to receive the Goſpel of Peace, which is the Power of God not to be preached to the wicked things under which the juſt doth ſuffer, which the Law is to, but by the Lord of glory through the Light, preached to the ſpirit in priſon, that it through the Condemnation of the other, may grow up to lead and guide the creature in all things in obedience to Gods will from a true ſence of his love in the heart, whereby his whole Law comes to be fulfilled, and the promiſe and the bleſſing received in him who is the end of the Law, who is the light given into man to let him ſee, & to condemn the ſin, the which man being dead in, and in treſpaſſes, doth not love, but is afraid of that which in ſecret judgeth and reproveth him, from the which man flying, forſaketh that by which he ſhould come to receive the mercies of the Lord; but wo to them for ever who ſtrive with their maker, and call him *Belzebub* who is the light in the heart, and ſhould be Maſter in the houſe.

Therefore let all take heed of deſpiſing the Law, which is written with the finger of God in the heart whileſt it is yet hard; for the Law of God is perfect, making wiſe the ſimple,

ple, and the miniſtration thereof is to deſtroy that which did it tranſgreſs, and lead unto him by whom the tranſgreſſion is finiſhed: And this is not a temptation, but a diſpenſation of Gods Juſtice through his righteous Law upon that which ſinned, over which the Law hath power ſo long as that liveth, which the Law is to kill, that through the death of it that might come again to live which was before the Law, and before the death, and before the ſin. 93

And now when the Law or Miniſtration of Condemnation cometh, man is to ſtand ſtill and wait quietly under it, and not let any thing break through in a haſte, to rage, or gaze, and wonder at that which is ſo dreadful that man is not able to ſtand under it without unſpeakable aſtoniſhment, becauſe of that which then is over him, who then is commanded not to break through leaſt he dye, for the Law is to break through that which cannot keep it, and make way to that which is to keep it, and live for ever; but man is not to break through from under the Condemnation, to that where the Law is miniſtred, until that is received by which the Law may be kept; for ſuch who in the condemnation do abide, come at laſt to ſee and receive him that is made under the Law, and is the end of it, and taketh away the ſin; but ſuch who come to the Law, and break out from under the Judgement before the law had brake through, and out down all that in them which could not keep it; ſuch have let in death again to reign over that which with judgment ſhould have been redeemed, to bear away that which the law had power over, and ariſe up with that power, love, life and obedience to God, as in all things to fulfil the whole law of God, which until then, doth ſtill ſtand in force over that and them in which ſin remaineth, which doth tranſgreſs the law, one tittle whereof ſhall not periſh till all be fulfilled, though ſome coming to the law have broke forth, and then healed the wound ſlightly, ſuppoſing it would ſerve their turns to talk of the fulfilling of it by and in another for them, & without them, ſeeing themſelves not able to keep it in all things, not waiting to the end of the law, by it to have all that deſtroyed which could not keep it, and receive that which cannot break it; [mark] and in it keep, by it to be lead out of the Wilderneſs of ſin, in the promiſed land to reſt, in it to

have the dayes prolonged, and the life preserved, for Christ the light cometh to save the life.

And there are many that are now come to peace, dominion and the land of rest, who did once come to know the judgments of God upon *Cains* nature, which then cryed out, That his punishment was too heavy to bear, and have also come to see the beast, whose head is full of the Names of Blasphemy, and yet have they not started aside like a broken bowe from under the judgement, neither suffered the Enemy to prevail over them by temptations, to curse God and dye, nor to call him *Belzeebub* who is the light which condemns and should be Master in the house; neither have they despised *Moses* law, which is the Ministration of Condemnation, and in its time is glorious; but in patience and long-suffering under it have waited, and that without murmuring, or suffering that to break forth in rage, which Gods judgements is to; neither have they suffered unbelief to prevail over them, but in love to him who was made a curse, in patience have endured all these things, & have been made as free to drink the Cup of Astonishment, with the dregs thereof, as the Lord was to pour it forth unto them, who now drink the Cup of salvation, even the blood of the Lamb which cleanseth from all sin, whose life saveth them from the terror of the Pit, who have come to feel the seed born and brought forth, though with pangs and sorrow, which the blessing is to.

Those may see, hear, and understand what I write, who are come to know how the law is handed forth by a Mediator, (who was before the law) and the righteousnes of God manifest without the law, & sin discovered by the law, and Gods Righteousnes revealed by that which was before the law, and that notwithstanding the law must be received, yet by the Works thereof no flesh shall be justified, but by obedience of Faith towards God in the blood of his Son, by which all that is done away which transgrest the law, and so not of Works, nor of Merits, but of Faith and Love is the Law fulfilled.

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And that those who were born blind, and have been ever since covered with the blackness of darkness, through their own Wisdom, being dead in trespasses and sins, not feeling nor savouring the things of God, but remain in that Religion and Profession which crucified his Son, who is a man of sorrows, and called him a blasphemer who is the true light which lighteth every man that cometh into the world; and said he had a Devil, who came to condemn sin in the flesh, whose light in every conscience is the condemnation so long as the evil deeds remain; the which condemnation is not a temptation; for God who is light, tempteth no man to evil. Therefore in love is this written, that no man through blindness and ignorance (in his own Wisdom) may esteem that to be a temptation which doth condemn, and that out of temptation all such who are tempted may be led and kept by that which doth condemn, which is the pure light of Christ which doth judge and condemn the temptations, and the sin, and the transgressor, (who enters into it) and every evil motion which is apt to arise in the minde that is darkned and blinded by the god of the World; which mind from the darkness to the light is to be turned, in the light to believe as he hath said, *I am the light, believe in the light*; and it is a temptation which hinders man from believing in the light; and all such keep not the commands of Christ, who do not believe and obey the light, and such profess his Words, but deny that in which the power of his life doth stand. 94

And it is a temptation which causeth man to deny and refuse the Law (which is light) and not come under nor receive the Ministration of Condemnation, supposing he is under Grace, and so not to come back to the Law because he hath gotten a profession of Christ, whose day *Abraham* saw, whose seed came through the Law, of whom Christ came who fulfils the Law, and maketh an end of

ſin, who was in the Church in the Wilderneſs, and in his pitty ſaved them, and bare them all the dayes of old, leading the humble ſeed, that through the Wilderneſs of ſin it might come, and at laſt enioy that by which the ſin is done away for ever.

And it is a temptation which cauſeth man to call that a temptation which in the conſcience doth ſometimes ariſe and let man ſee that he by his ſin is in the fall, the death and the curſe, and that the iudgements of God belongs to him, and that he cannot eſcape the fierce wrath of the Almighty, living in that by which ſin is daily committed, and the righteous Law of God tranſgreſſed, and himſelf out of the Covenant of life, wanting the power of God to bear him up out of iniquity, ſo that he labors and prayes, and cryes ſometimes with tears (like *Eſau*) to keep that alive in the tranſgreſſion, which God hath appointed to deſtruction; [Conſider this] And ſtrive againſt that which letteth ſee the emptineſs thereof, & condemns afterwards, if a falſe ioy doth not ariſe, ſecretly to glory in what was done, whereby that was ſatisfied and got eaſe which the Judgement was to, which of the Judgement was afraid, and from under it led forth to perform a wil-worſhip from that ground where *Cains* nature bears rule, who can bring a ſacrifice, but the deeds (with the light) ſeen to be evil, who at laſt murthers the Juſt, & the ſin lying at the door, which ſecret ſin cannot be hid from the light in any that commit it, or in whom it is, though never ſo ſecret.

And it is a temptation which worketh in the dark corners of the heart in the time when condemnation cometh to drive man to diſpair by reaſon of the fierceneſs of the Judgement, and drives him from God and his righteous Judgements, into unbelief and hardneſs of heart againſt God; and herein the Tempter prevails over many, ſome whereof then go to deſtroy themſelves, not keeping in patience under the Judgement which was to deſtroy the ſin; for Chriſt the light comes to condemn and deſtroy the ſin, but the life he comes to ſave. Others through unbelief

belief have hardned their hearts in sin, their minds being in that in which they cannot believe that ever they shall overcome sin, nor be saved from it; and such grow worse then before, and use all means in vain lustful delights to murther that in them which checks, reproves and condemns them for sin; and many here turn aside from under the condemnation, many and various ways; some who are blind calling it melancholly; so that few endure to the end, & enter through the strait Gate by the death, through it the life to find, not waiting with long forbearance out of that which hasteth, in patience in the light to see, feel and know the seed of *Abraham*, (brought forth of the barren Womb) which against hope, in hope believe: And these Temptations leadeth further into sin, and is not that which condemns for sin; for that would keep out of sin, though its Judgements be never so heavy upon man for sin. 95

And being that God is known in the ways of his iudgements, and that they who are to receive the promise, must keep Judgement, and that with Judgement Sions redemption is to be witnessed; and when Judgement begins to be set up in the heart, to iudge, condemn, confound, overturn and cut down the head, body and root of all that which by the light is seen to be in the transgression, having the form of godliness, but not the power which keepeth out of, and free from all sinne, which the Judgement is to pass upon: Therefore is that a Temptation which then draweth forth the mind from under the Judgement, to get ease by a supposed peace with God, from the comprehension of something done without, afar off, or long ago, & so climbs up another way then by the light within (which I knovv is the door) which condemns & bringeth to Judgement the hidden things of darkness, and brings fire and sword upon the Earth, and sendeth not peace to it, but setteth two at variance within, whereby there is much striving in the Womb, and not rest day nor night because of the War between the two seeds, out of which trouble being led, by that which in the Judgement

ment could not ſtand, ſo that getteth eaſe again, and then man preacheth peace unto himſelf, having got out of ſome trouble, he then ſtriveth more ſtrongly to keep out of it then he did before, and labours much to comprehend a reſting-place to abide in, though that be not redeemed with Judgement out of bondage, which thereby ſhould come to obtain reſt and peace for evermore.

And being that the Law and the Prophets (together) are until *John*, and that the Law is to iudge and cut down that which is above the ſeed exalted; and that the Propheſies and openings from the Teſtimony of Witneſs, is to uphold and preſerve under the Judgement, whereby ſome ſecret hopes or refreſhings comes unto that which at laſt out of bondage ſhould be redeemed; therefore it is a temptation which leadeth forth (on that hand) in a Joy, through the reaſon, vvith great ſwelling imaginations in the vain light mind, out of the fear of God, not ſtanding in his counſel, but like the reſt of the falſe Prophets, coming to true openings, from it run forth, before that through Judgement be brought forth, which ſhould go before, and lead them in Gods Wiſdom and Counſel to ſtand; and ſuch ſpeak great ſwelling words in a ſecret pride, boaſting of their experiences, but are become the untimely children of the Mother of Harlots, who with their Mother muſt be turned back into the bed of Torments.

And being the Lord God of life hath given his Son a light in the heart, that man might be led, taught and guided by him out of ſin, and giveth power to all them that love, followv and obey him, to overcome their ſin, vvhoſe light being in Man a free gift from God, and that by no other Name, Way or Means man can ever be ſaved. Therefore it is a Temptation vvhich leadeth out from that in the heart, [Which in it is given there to make an end of ſin] to followv that vvhich doth not make an end of ſin, nor miniſter povver to them that followv it, to overcome their ſin, ſo that they cannot receive that vvhich cleanſeth from all ſin; ſuch have the root and ground in them,

them from whence sinne cometh; but the Root of Jesse in whom there is no sin, they are onely professing and talking of without them. 96

And it is a Temptation that leadeth man to comm̃it any manner of sin whatsoever, and keeps man from believing in him that maketh an end of sin, and keepes man in sin, and from repentance and turning from sin, (while that of God in the conscience is striving with him against sin) perswading him that he cannot be free from sin, and to put off the time of true repentance until Gods spirit by the light in the heart, hath ceased striving; and then such think all is well, because that which judged and condemned them for the least appearance of evil, hath ceased striving with them, that so they are now quiet, and not judged as formerly for what they do, though they do the same things for which formerly they were judged; but let such assuredly know, that that which was sin, is sin still, though they (instead of coming through the Law) are gone back from the Law which did discover it, and came to that state again which was before the Law, (or a worse) where death reigns, and sin is in the World, though not discovered by the Law to them who have despised the Law, and so become dead to that which should fulfil the Law, and also dead in that vvhich doth transgress the Law, even so dead in sin, that not now feeling the weight and burthen thereof, neither yet feeling any thing of God in them, striving in them against it; and is not their latter end like to be vvorse then their beginning? And are not such as these who have got a profession, more hardened in their sin, and pleading more strongly for their continuance therein, then the Publicans, Harlots, Drunkards and Prophane?

And it is a temptation which draws forth the mind to fear, love, serve, obey, or respect any man, or created thing, glory, honor, or whatsoever may be named, more then God; or to deny obedience to God for the attaining or retaining thereof, or to let any of the most glorious creatures of God fill, and take place in the heart, that in it room may not be found for the power of God to enter; so that the life, vertue and substance of all things in which there is full satisfaction, cannot be received.

And

And it is a temptation that leadeth forth to seek, or love the praise of men; for if that was out of the Faith which received honor from men, then that must needs be of the Devil which would compel honor to be given to it; that is it in man of the Devil, which would have the begotten of God honor and worship it, which would take the due honor and praise from God, to whom alone belongeth all Dominion, Glory, Honor and Obedience, and Praises for ever and ever.

And it is a temptation which draweth forth the minde to Worship any other God but he that made all men of one blood, and is above all, and through all, and in you all; Who dwelleth in his people, and what of him may be known, is manifest within, Whom all may feel after, and finde, Whom the world by wisdom doth not know; who abhorreth the sacrifices of them whose hearts are uncircumcised, and is wearyed with the peoples words, *Mal.* 2 17. and grieved with their iniquity; who heareth not the prayers of men of sin but waiteth to begracious unto such who wait for him in the light of his Son, who was lead as a Lamb dumb, and is of the seed of *David*, who was dumb with silence, and opened not his mouth while the wicked was in place.

But when the wicked thing is removed out of his place, & the humble seed of the Shepherd raised up in his Throne upon his Hill of holiness, having his Enemies under his feet, then he speaketh with authority, and not as the Scribes.

Thus man coming into the fear of the Lord, and waiting in the light of his Son in the heart, with it may he see and discern between that which discovereth and condemneth sin, and that which tempteth to sin, out of which that man may be redeemed (and kept out of temptations) is this writtten in love to the seed, over which the beast, the dog and the swine doth vaunt themselves, who have nothing to do with this, but onely to receive the Cup of astonishment, which to the Serpents is to be poured forth, who are not to feed upon this which is written.

A direction in the way to that within the Vail, by which Temptations are overcome. 97

TRuth is that in which the power of God doth ſtand, and in the truth there is no lye; & all them who receive truth from God, in it they receive his power, whereby they are made his Sons, in his power to ſtand in obedience to his wil, which is that by vvhich they are ſanctified, and by obedience of faith thereunto are preſerved, keeping in ſteadfaſtneſs by the mighty power of God, out of that which doth defile, are preſerved in that Dominion and place of Holineſs into which the Harlots (out of the truth and power) and all proud boaſters (and ſuch who are intruding into things they have not ſeen, and all Murmurers, vvho complain for want of power) doth not enter.

Therefore all people vvho profeſs the knowledge of the truth, and yet have not received the power of God in which no ſin doth ſtand; Wait ye all in the Light, to know the Vaile rent, and the ground to be removed from whence the Words comes, which darkens that in which the Counſel of God ſhould be received, and wait to feel Judgement and Condemnation upon the Earthly that over the ſeed doth rule; and keep Judgement, that through the Condemnation that may ſpring, which never yet was found: For certainly till there be a coming through the Miniſtration of Condemnation, the Pearl is hid under the Earth, and the Earthly bears rule over it, whereby it ſtill in bondage lyes, and the creature ſometimes led by a ſight of that which it doth not poſſeſs, holding the truth

of God in that which is not his Righteousness; for his Righteousness is revealed by Faith through the power of him that takes away the sin; and so it's not comprehended in, by that mind which is out of the Covenant: And this know assuredly, That many may see that which is afar off, and not feel the life of what they see; and so are many high professors in the World, who change from one opinion to another, and are all yet but fruitless Trees, which are to be cut down and rooted up.

And many there are who call him that is the Light Lord and Master, but to the Light are not obedient in self-denial, nor taking up the daily-Cross, which is the power of God, and crucifies unto the World; and so the first man of the World being not crucified nor put off, the new man is not received; and so little more is witnessed by many who profess truth without the life, then was in the time of other Forms; for if the death be not known, the resurrection of the Just received, and the dead raised, then is all in vain: And this is not known by any but such who know the Judgements of the Lord set up in the heart, and the Cup of Astonishment to the Adulterous seed which comes of the Will of the flesh, and cannot lay down the life for the Friend.

Wherefore (I say) Wait to know the Birth that is immortal, and feel that born up which never yet was raised in them, over whom the Vail yet is, that the free-Birth may be known, and the Seed whom God hath appointed the blessing unto, from under death redeemed; that by the powerful risings thereof, the understanding may be opened with that which was before Forms were, that to it you may come which giveth life unto the soul, and know a Saviour borne of the barren Womb, and a Deliverer brought forth in the place where he hath not been known, and the

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plant to ſpring out of that ground which is yet dry, 98
that it may be overſhadowed with the lovelineſs of its ſpreading forth, that a Way may be opened in the Wilderneſs, and the humble exalted in the Valley; and ſo come to learn of that which is yet little and low, and take heed of taking counſel of the Serpent, vvhoſe ſubtilty will ſoon lead forth from the ſimplicity, neither cover your ſelves with any thing before the Righteouſneſs of God (which is perfect) be received; but love that which comes from the man of ſorrows, vvho comes to break the peace of all them who walk not in the everlaſting Way of Life. Let all them who are out of it, ſearch their hearts with the Light.

And take heed of that which is high, forward, or ſtrong in the Will, [for vve are weak] which is not brought to the Croſs; for there is the firſt birth from the wrong grounds, which will ſpeake and act that which it lives not in; neither is able to confirm it in faithfulneſs to the death and loſs of all; for things may be true in themſelves, and that which is out of the truth may ſpeake of it, yet ſuch vain talkers cannot ſuffer to death for what they ſpeak.

For that which cometh forth firſt, is ſtrong in the Earthly, and would live for ever, and have the bleſſing, and would rule over the meeke thing in the particular, and in others, having a ſecret deſire to be admired, being far unwilling to take a ſervants place; but certainly it is the meeke, humble, ſuffering ſeed (which in many is yet oppreſt) that is to laſt for ever, vvho through death comes into the Dominion.

Therefore ſink down out of the airy Comprehenſion and ſubtilty above the life, and firſt come to ſuffer with that vvhich is meek and lovv, if ever you intend vvith it to reign in that peace and life vvhich from all that vvithout, the Vail, is hid; and in ſilence

watch and be sober to see him come which saves the soul, and clothes it with his own Righteousness, that you be not found without a covering of the spirit, power, and life, among the foolish Virgins, for few there be that find the Way of life, and abide therein.

And I knowing the terror of the Lord that will certainly come upon all them who dye out of his Covenant, therefore I warn all people every where (as the Lord enlargeth me) to wait to feel the powerful Word of repentance, and with the light to make diligent search into the ground and foundation of all Professions, Words and Actions.

For the Lord God will make inquisition for the blood of the Just, and reward the double-minded according to the intents of their hearts, the Gaul whereof will be rent with the power of his Might, which will sweep away the refuge of lyes, and confound your Divinations in the head of that knowledge above the seed; and a day of desolation must come, Sword and Famine must you know, and the Earth to be removed, and your heavens shaken, that the poor may come to receive the glad tydings of the Gospel, which is the power of God; for the fat and the strong is for judgement both within & without, & they are still sent away empty; but the poor are they which are to be satisfied, not the rich, high, wise, strong, mighty, prudent Diviners, and Orthodox Men, and zealous Professors, and licentious Libertines, (as they are called) who profesſe a Saviour to come; & some would have a King to reign hereafter, but they are not agreed how, nor when, nor where their King shall reign (whom they imagine shall come) but are found despisers, and not lovers, nor faithful followers of him that is come, the glory of whose KINGDOM is already shining over the World, and is established in righteousness, Who is King of Kings, and Lord of Lords, Who is our Head, our Law-giver and our King; and we do not look for another, as the Drunkards of *Ephraim* do, who are drunk, but not with Wine, and staggar at noon-day,

and

and must be dashed one against another, and broken topie- 99
ces as the potsherds of the Earth, vvho are looking for a King to come, and know not the King who is already come; Who is the Light to which they will not bow, though it in secret doth them reprove, and sheweth us plainly of the Father, and lets them see their disobedience.

To it now therefore bovv and bend, for plainly the Lord God vvho is light vvill not alvvayes strive by the light of his Son in your hearts, and this knovv, That as I tender the least honest desires that are begotten in any after the living Truth of God, yet I am to deal plainly vvith all, and clear my conscience of all Who are covered vvith their ovvn conceivings, and in Words and Writing to vvarn all in the spirit of truth and meekness, as the Lord moveth me in faithfulness to declare against that vvhich yet in any bears rule over the Seed, vvhich by judgement must be overturned, and all the judgements of the Lord are true.

Wherefore ye that are vvilling to come out of temptations into that vvhere the foolish virgins cannot enter, wait in the fear of the Lord to feele his Work vvithin, vvhile the day of salvation lasteth, least thick darkness come upon you, and you be found in the night in vvhich none can vvork; and take heed of a secret high mindedness, and prize your day of visitation more then life or liberty, and take heed of that vvhich vvould contrive a vvay to shun the cross, or stop the mouth of the vvitness; but let the honest simplicity come to rule in the measure of it, and take heed of entring in, and yeilding to temptations; for many vvayes hath the Serpent (vvhich is near) to beguile and destroy the life from man, vvhich is not overcome, but in the continual fear, through the cross to the Will, vvith the povver of the light vvhich is given to lead through all these things, into the rest vvhich is prepared onely for them vvho are faithful to the light.

For

For this have I not learned nor received from men, (the Lord God knovveth I lye not) but through the operation of the mighty povver of God, vvhose indignation I have born, in vvhose judgements I rejoyce for ever, and glorifie and praise his blessed Name, vvho by it my Wisdom confounded, and suffered me to be sifted and tempted by the Enemy divers vvayes, yet preserved my life under the shadovv of his Wing, that I might praise and serve him in the Land of the living, and declare his Wonders among the sons of men, and let them also see vvith the light the narrovv vvay that they are to come, vvhich in some measure hath been declared, though in that language vvhich the Wisdom of the World may not understand, and call it legal, to vvhom as foolishness it may appear, but my voice may be knovvn to the spirit in prison, vvhom my soul travels for in the bovvels of my Fathers love. *H.S.*

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